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For the Western Luminary.

Congregationalism.

NO. I.

Congregationalists have often, within the last year, presented the claims of their mode of church government to the public. Its excellences have been proclaimed in conversation, newspaper essays, lectures, and reviews. It has been said, that those who join the Presbyterian church, place a low value on their christian privileges. If the members of that church would consider "their rights and the usurpations to which they are subjected," they would abandon it, and embrace "the anestimable boon of Congregationalism."

Without inquiring into the motives which have prompted these movements, it may not be uninteresting or unprofitable to examine these high pretensions, and ascertain wherein Presbyterial and Congregational church government differ, and see which has the support of God's word, and agrees with the principles of liberty. Presbyterians hold that Jesus Christ has erected in this world a kingdom, which is his church: That a visible church consists of a number of professing christians, with their offspring, voluntarily associated together for divine worship and godly living, agreeably to the holy scriptures, and submitting to the same government. That there may be in this church one hundred, or one hundred thousand members, who may assemble for public worship in *one* place, or in many places. "That the Lord Jesus as King and Head of his church, hath therein appointed a government in the hands of church officers." "And that the election of persons to the exercise of this authority in any particular society, is in that society."

Congregationalists hold, that "a visible church is *a single stated assembly*, of a competent number to support ordinances among them, and *of no more* than can conveniently meet together *in one place*." That the government is to be exercised by the whole body collectively, and all questions are to be determined by the vote of the brotherhood, from whose decision there is no appeal.

When God established his church in the family of Abraham, it consisted of a single family.—When the Israelites came out of Egypt, they numbered six hundred thousand men, besides women and children. And although they were mustered in tribes, they were still but *one church*. "This is he that was in *the church* in the wilderness, with the angel which spake to him in the Mount Sina." Acts vii. 38. When they possessed the promised land, and were the most numerous, they constituted but *one congregation of the Lord, or church*. In which there was a government exercising authority over the whole. Yet as early as the times of David, if not long before, James says "of old time," this church was divided into numerous separate congregations, which met statedly for public worship, and in each congregation there were rulers as well as teachers. Psalm 74. 8. and Acts xiii. 15.

After the ascension of our Saviour, one hundred and twenty disciples assembled at Jerusalem in an upper room, and continued in prayer and supplication. These disciples afterwards appointed two, one of whom was ordained an apostle in the place of Judas. And when the day of Pentecost was fully come, they were all with one accord in one place, when the Lord poured out upon them his spirit, in an extraordinary manner—"and the same day there were added unto them about *three thousand* souls." Acts ii. 41. "The Lord added to the *church daily*, such as should be saved." v. 47. "Howbeit many of them which heard the word believed, and the number of the *men* was about *five* thousand." Acts iv. 4. "And believers were added to the Lord; *multitudes*, both of men and women." Acts v. 14. "And the word of God increased, and the number of disciples multiplied in Jerusalem *greatly*, and a great number of Priests were obedient to the faith." Acts vi. 7. Yes, so greatly did they multiply that in Acts xxi. 20. we read that there were myriads, or tens of thousands of Jews which believed at Jerusalem, besides the devout Greeks. In those days the christians had no large meeting houses. Private houses were used for their religious meetings. Could all this multitude meet in one place, and worship, and *govern*, upon the Congregational plan? They must of necessity have met in different places, for we may be sure that they did not "forget to assemble themselves together."—And in each congregation there was regular organization. And yet they are never called *churches*. In at least nine places they were called, *a church*, and twice, *the whole church*—and if one church, they had *one government* or *ruling power*, which was acknowledged by *every congregation*, for it is one of the essential characters of a *church* to have the same government or rulers. Accordingly in the xvth. of Acts, we find a case which was referred *only* to the Apostles and Elders; they came together to consider it; and the *decrees* concerning it were ordained by them—and they were binding—they were delivered to the disciples *to keep*. The word *decrees* is found in but four other places in the New Testament, in every one of which it means *a binding law*—and as well might it be contended that the *decree* of *Caesar*, that all the world should be taxed, Luke ii. 1. or that the decrees of Caesar mentioned Acts vii. meant *bare advice*, as that such is the meaning of the *decrees* of the Apostles and Elders at Jerusalem; for the same word is used by the same writer in each place. That there were officers over the whole church at Jerusalem is also indicated by the donations for the relief of the members being sent to the *Elders*.

I will give the Westminster Assembly's account of the church at Ephesus. "That there were more congregations than one in the church at Ephesus appears by Acts xx. 31. where is mention of Paul's continuance at Ephesus, in preaching for the space of three years, Acts xix. 17. 20. where the spiritual effect of the word is mentioned. Also verse 10. &c. of the same chapter."—"But I will tarry at Ephesus till Pentecost, for a great and effectual door is opened unto me. 1 Cor. xvi. 8, 9. There was a church in the house of Aquilla at Ephesus. 19. v. same chap. Also Acts xviii. 19.24.26. "All which laid together doth prove that the multitude of believers did make more congregations than one in the church at Ephesus."

That there were many Elders over these many congregations, as one flock appeareth, Acts xx. 17. "And from Miletus he sent to Ephesus, and called the Elders of the church." verse 28. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers," &c. All these congregations were *one* church. Rev. ii. 1. "Unto the angel of *the church* of Ephesus write," &c. and passages before cited.

A few more passages to prove that the government of the church is to be exercised by officers chosen by the people.

"And God hath set some in the church; first, apostles, secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, *governments*, diversities of tongues." 1 Cor. xii. 28. In this text the Apostle is giving a description of men in office, and among them are *governments*. Government means either the act of governing, or the *persons* governing. That the latter is the meaning in this place is as evident as that *Teachers* here means those who teach. In the same manner "*Miracles*," as appears by the next verse, means the *workers of miracles*. So that "God hath set some in the church," who govern. "Let the Elders that *rule well* be counted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. v. 17. In this text persons are mentioned whose office it is *to rule* in church of God. As also in 1 Thes. v. 12. "And we beseech you, brethren, know them that labor among you, and are *over you* in the Lord."—Heb. xiii. 17. "Obey them that have the *rule over you, and submit yourselves*, for they watch for your souls as they that must give account."—Heb. xiii. 24. "Salute all them that have the *rule over you*, and all the saints." In the last text there is a distinction between the *rulers*, and *all* the saints.

From the foregoing Scripture proofs it seems to me clear, that the visible church of God among the Jews, and at Jerusalem, and at Ephesus, (other churches might also be added) were too numerous to assemble in *one place*; that they were composed not of *a single stated assembly*, but of many different congregations, which met for worship in different places, and that the government was in the hands of church officers. That those officers were chosen by the disciples, appears by their choosing an Apostle in the place of Judas in Acts i. their choosing Deacons, Acts vi. and Elders, Acts xiv. By their choosing their *Elders* in the Old Testament—and the general principles laid down in the New Testament.

Congregationalists contend that the power to govern being delegated to the whole church therefore they cannot delegate it to others. And they consider this argument as conclusive. Let us examine it. If the great head of the church, has delegated all church power to be exercised by the whole body collectively, then it should be so exercised. But if he has appointed that this power should be exercised by church officers, then it should be exercised by them. It will not, I suppose, be contended that because the power of the Saviour, as Mediator, is delegated, that therefore he could not direct the government of his church to be administered on the Presbyterial plan. I think I have shown from the word of God that he has done so. So that this argument about delegated power, is really a begging of the question, and proves nothing at all. And although Congregationalists contend that they have no right to delegate church power, I have been informed, that in New-England, females are not permitted to vote in their churches. Where did a part of "the brotherhood" get the power to act for the whole? They also elect officers to preside, and execute. Is not power delegated to them? Why not also delegate the power to adjudicate? The principle is the same. It is a generally received maxim, that "what the collective body of the people do by another, whom they have appointed to act for them, is as much their own act, as if they did it themselves in full assembly." Congregationalists in the government of the church renounce the representative principle.—They say that the representatives in the Presbyterian church are *usurpers*, and that their people will never consent thus to place their *civil rights* at the disposal of others. That Mr. Jefferson before the revolutionary war, had concluded that theirs "*would be the best plan of government for the American Colonies!*" Yet when Mr. Jefferson and the other statesmens of America came to adopt a civil government for their country, they rejected this fundamental principle of Congregationalism, and adopted the Presbyterian principle of representation. And where is the man in the United States who ever thought his civil rights were usurped by the government being administered by his representatives? The unhappy people of *Poland* adopted the Congregational plan for the government of their country. One hundred thousand armed men, on horseback, would assemble on the plains of *Warsaw*, to transact the business of state. These meetings usually ended in anarchy, confusion, and blood; and to the fact that they rejected the representative principle of government, is to be traced the miserable condition of that country, and its being blotted from the book of nations. Mr. Jefferson and his compatriots had more wisdom than to adopt this plan; and just in proportion as the people have been truly represented in the governments of the world, so has been the liberty they have enjoyed. And we may confidently appeal to history for a single instance of a free people where this principle has been rejected. I cheeerfully accord to the Puritans of England the praise they so justly deserve for resisting the encroachments of arbitrary power. I subscribe to the statement, that the English owe much of the freedom of their constitution to them, But the attempt to make the impression that the great body of the Puritans, were Congregationalists, is not warranted by history; for many of them were in fact Presbyterians. And whatever Congregationalists may have done to advance the cause of freedom in our world, cannot be ascribed in truth, to that feature in their church government, which rejects the representative system.—In the Presbyterian church, the members of each congregation elect persons to transact the business of that congregation, and to represent them in Presbytery and Synod, and Presbyteries choose commissioners to the General Assembly. It is objected that the members of a congregation should not be bound by the decision of those who are elected by other congregations. As well might the people of Fayette object to being bound by the acts of our Legislature, because ninety-seven out of one hundred members of the House of Representatives, and thirty-seven out of thirty-eight members of the Senate, are elected by other counties. The principle is precisely similar.—Yet this is the *usurpation and tyranny* from which Presbyterians should fly to embrace "the inestimable boon of Congregationalism."! X.

Speech of Hon. T. Frelinghuysen,

AT THE TEMPERANCE MEETING IN WASHINGTON.

We are indebted to a friend (says the New-York Observer) for a printed report of the proceedings and speeches at the Temperance meeting held in the capitol at Washington on the 13th ult., and from it we copy below the speech of the Hon. Theodore Frelinghuysen, United States' Senator from New-Jersey.—Mr. F. had moved the following resolution:

Resolved, That the success which has attended the efforts of the friends of Temperance, affords matter for public gratitude, and should lead us to cherish the principles that have, under the Divine blessing, produced rich, decided and extensive reformation propitious alike to the hopes of piety and patriotism.

The resolution I have offered, said Mr. F., has regard to the success of the great effort made in behalf of Temperance; and in truth, Mr. Chairman, the progress of this blessed scheme of mercy has been such as to astonish the warmest friends of the Temperance cause. That an evil of such magnitude, bearing down with such a threatening aspect and such an awful influence on all the prospects and best hopes of our country, should have been so promptly and so effectually arrested, is indeed matter of thanksgiving for every christian and patriot. We can all remember that within a few years ago, such was the force of public sentiment in opposition to Temperance, that it required no ordinary fortitude in an individual to breast himself against it in the use of cold water; while now, it would mantle the same cheek with deeper blushes to be seen mingling that water with ardent spirits. What, Sir, can have accomplished so great, so happy a revolution? We are the same beings that we were, actuated by the same desires, and having the same passions and purposes we had then.—The truth is, the evil had reached its crisis. The moral scourge had long swept over our land, with the besom of desolation. It had spared no class, no sex, no age, no degree. The fireside, the sanctuary, the court of justice, the hall of legislation, equally with the humble cottage, bore evidence to its presence and its power. The pulpit thundered its anathemas, the law held out its penalties, moralists uttered their lectures. But the monster stalked on, filling the regions of death with the fairest and best hopes of our country, while the tears and groans of wretched wives, heartbroken widows, and bereaved mothers marked its course. The evil, I repeat it, had reached its crisis, and every friend of his country and his race began to inquire what must be done? Must we give up our country in despair? Must the wave of desolation continue to roll its resistless course over the best hopes of humanity? In that hour of extremity, God, in his mercy, prompted a few individuals to devise the simple but effectual plan of total abstinence. This, Sir, has proved the blessed engine of accomplishing so great a deliverance.

Why is an experiment, so simple, so commended to our patronage? Because here is the grand secret of our power. Legislators and people, lawyers and judges drank on. They mourned over the evil, they buried a friend here, a brother there, but commended the same poisoned chalice to their own lips. They denounced the evil, but still continued to cherish it in their own bosom, and He who searches the hearts and whose blessings alone gives success to human endeavour, saw it and frowned upon their efforts. But when a few devoted and self-denied men came up to the measure of total abstinence, and proved by their conduct the sincerity of their professions, they propitiated the smiles of heaven; and not only so, they propitiated public sentiment. When their fellow-men became convinced that there was no hypocrisy in their tears, but that they deeply and unfeignedly felt the evil they deplored, their arguments found a ready way to the hearts, the understandings and the consciences of the community. Their arguments could no longer be met by that galling taunt, "Physician heal thyself." Men saw that their garments were unspotted by the evil they condemned; they perceived their honesty; they believed their doctrine, and their hearts yielded to its power.

But they did not stop here. Even if they had, still every aspect of their simple plan would have presented it as a plan full of wisdom and energy; and the only marvel would have been how the friends of man could have slept over it so long.—But they saw it was a practical evil, and they applied to it a practical remedy. The whole of the mighty misery grew out of the *use* of ardent spirits. What so rational, what so sensible a remedy as to resolve upon the *disuse* of them. Then they met the enemy in the very teeth; they took the monster at once by the throat, and grappled with him on his own ground, and no wonder that he fell before it. It was a noble purpose, and conducted upon noble principles; and blessed be God, it has completely triumphed. The friends of this enterprise did not rest here; they knew that their foe was subtle and insidious; they saw the youthful and the aged hurried, ere they were aware, to the edge of the fatal precipice, and the man was irretrievably ruined before he dreampt of danger. They therefore brought to their aid a collateral guard. They not only resolved in their hearts to relinquish ardent spirits, but they wrote down their resolution. They wrote, and put their names to it, that there might be an end of the controversy. They were aware of the objections which would be urged against this step. There were many who said, we approve of your object and are willing to aid it, but why all this ceremony of a written pledge? I am my own keeper. I can take care of myself. So argued thousands whom subsequent intemperance brought to an early grave. But others caviled against the measure by crying: You are ensnaring conscience. I like all your plans, and approve of all your principles, but I never will subscribe to any written pledge. Sir, when the fathers of our revolution resolved to deliver themselves and their posterity from a political bondage, not to be named in the same day with that of this Moloch which has enslaved our country; when they united to contend against the political usurpations of an infatuated mother country; what did they do? There was no fear of written pledges then. They came forward before God and man, and pledged to one another their lives, their fortune, and their sacred honor. Sir, they wrote out the pledge, and subscribed it with their names; and who of all their descendants does not feel a thrill of grateful emotion pass through his bosom as his eye rests upon their honored names? Yet there are some who shrink from a pledge that calls not for life, for fortune, or the offering up of sacred honor; but only for abstinence from an evil which has well nigh converted our country into an Aceldama. Sir, we know the dangers to which men are exposed by this insidious evil, and we all have cause to wonder how it is that we have escaped them. But this pledge shuts the door. It puts an end to solicitation, and furnishes a satisfactory answer which induces friends and companions to treat the man who has given it as one who has devoted his name and honor to a sacred object, and who must not be solicited to violate it. This takes our youth not only from the broad door-way that leads to open ruin, but from every insidious by-path to destruction. A written pledge has enlisted the sympathies of the human heart. Sir, we know its power. We have seen the influence. We have all felt the influence of the conduct of a friend; and when we see him affix his name to a combination like this; when we witness his devotion and the steadiness of his purpose, its natural tendency is to conciliate our good will.

The power of such example spreads from heart to heart, from neighborhood to neighborhood, from county to county, from continent to continent.—The spirit of that pledge has been felt in the State of New-York with such a power, that it has drawn forth within that favored state more than one hundred thousand written pledges. Their greatest and their best men—their public officers—the ornaments of their judicial halls and legislative assemblies, have with one voice contributed their example, and given their names in pledge for the total disuse of ardent spirits. Sir, there is no enterprise of modern times which so illustrates the power of example. Its great object was to correct public sentiment; to raise the standard of moral principle; and what mode did its advocates adopt to accomplish this desirable but difficult object. They determined to gather one by one our individual suffrages in its favor, and thus to elevate public sentiment by raising the sentiment of the individuals who compose the public. This was what they determined to do, and they have done it. The power of example enlisted in a good cause has accomplished all the wonders we have seen; and, Mr. Chairman, is it not matter of joyful gratulation that that cause has at length reached this place; not for legislation; legislation had long since exhausted all its power, and all the sanction of law when opposed to the course of this desolating evil, were but as chaff before the mountain storm. But here is a new principle, which in its potency, is worth whole volumes of legislation. That mighty principle is personal example, and, sir, what might not such a principle effect, if communicated to the constituents of all the members of the twenty-second Congress. What would it not effect, were all those members resolved to consecrate their combined example in this great cause. Should the members one and all, both of the Senate and House of Representatives, send down to their constituents such a blessed example, with what power would it not go down to the thirteen millions whom they represent? Sir, it is not too much to say that such an example would do more for the welfare of this country, than whole years of legislation.

Let me ask one moment's indulgence while I add a word or two in reply to the great plea most frequently urged in opposition to the Temperance cause. I mean among intelligent men, and by men of high character. For there are many of this class still against this cause, and their plea is: We drink temperately: we are guilty of no excesses: we are our own keepers, and we intend to pursue a moderate course: what evil can there be in the use of that which refreshes us, and harms nobody.

Sir, in view of what the Temperance cause may, if faithfully pursued, accomplish for our children and our country, this plea always fills my mind with pain. The truth is, these are the very men who alone stand in the way of the progress and success of this great design. If the hopes of its friends are to be blasted; if they are to look in vain for the consummation of its triumph in producing here a sober people, that result will be chargeable on those who denominate themselves temperate drinkers. Sir, the poor besotted wretch who reels and staggers along the public way, presents no object of temptation. Such as he will never beguile our youth from the paths of sobriety. The loathsomeness of his person furnishes an effectual antidote to the effort of his example. And were there none others but such as the advocates for the use of ardent spirits, the mischief would die of itself. But it is the decent, the respectable, the temperate drinker who comes before the eyes of our youth in the daily use of ardent spirits, the power of whose exple surrounds them with an atmosphere that spreads a moral death. Sir, no man ever meant—no man ever deliberately determined, to drink otherwise than temperately. It is this resolution which has proved the Pandora's box from whence have proceeded all those baneful consequences which have filled so many early graves and spread wretchedness throughout our land. Go ask the drunkard as he staggers over dissolution, whether he ever meant to drink to excess. He will answer, No; I never intended to drink but temperately; I never meant to be drunkard; a drunkard! I abhorred the thought; I resolved to drink temperately; and here I am, a wretched outcast from human sympathies; lost to honor and usefulness here—and lost, I fear, to heaven and happiness hereafter. Sir, if we could hear the language which issues from 10,000 graves, if we could turn aside the veil, and listen to the accents that proceed from the world of retribution; we should hear but one verdict from the regions of despair. *It was the resolution to drink temperately that hurried us hither.*

Sir, we want a standard of temperate drinking. We want some safeguard for our youth and ourselves. Will the mere resolution to drink temperately, think you, prove a sufficient security? Is there any father here who can die in peace with no better safeguard for his sons, than the force of such a resolution?

Will any man tell me what it means? Is it to drink one glass, or six glasses, or twenty glasses? Is it not in effect to drink whatever quantity our vitiated taste may desire? This, this sir, has been the fruitful cause of all the woes and tears, the misery and despair which have overspread our land. If I had a voice of thunder I would peal it on the conscience of every temperate drinker. Sir, I shall look upon it as little less than a miracle, if such a man lives to be sixty, and dies a temperate man. There are, (so to speak) nine chances to one that he dies a drunkard.

Should any one here deem me to have made an extravagant exhibition, let each man make for himself his own calculation. Let him sum up the number of all he ever knew, who have been hurried to the grave by the effect of ardent spirits, and of all who, though living, are now fast sinking under its power, and if the result is not a column of testimony, calculated to astonish the understanding and to break the heart, I will surrender the question. It is only a few weeks ago, since one of the friends of my youth, the fourth in the same family, went down to the grave a wretched victim of intemperance. Sir, what family is there among us, that has not in some of its branches experienced effects from this source which cause the heart to bleed.

If then there is any sense of moral obligation; if there is here any heart filled with the love of country; if there be any sense of the worth of the immortal soul let us unite to aid this sacred cause. God has smiled upon it. It is on its way to success. It wants our resolution alone. All other evils grow by neglect. *This* will decline and die if we only neglect it. Let us inscribe in our breast this, the dictate of inspiration, "touch not, taste not, handle not," and work will be done, and deliverance accomplished.

Dawning of Revivals in England.

We are indebted to a clergyman in this vicinity, (says the New-York Observer) for permission to copy the following extract of a letter, recently received by him, from the pastor of an Independent church in Shropshire, Eng.

My interview with you when you visited England, in 1828, was productive of good, I trust, both to myself and to the people under my care. That interview led to my entire renunciation and discountenancing of the occasional use of ardent spirits, and it also led my mind to a consideration of the subject of revivals. I bless God that my mind was at all directed to that subject; for this gave a new tone to my ministry, and a new impulse to my people. We often held meetings for prayer for the outpouring of the Holy Spirit upon us as a church, and upon the churches in England. God very eminently blessed our Bible classes, and in the year 1829 we received *forty-three* into the communion of the church, and in the year 1830, fifty-two were received, and of this number twenty-two were received on one Sabbath. A neighboring minister, the Rev. ——, and myself, have held several revival meetings. We have scarcely any ministers in Shropshire who think alike with us on the subject of revivals: and most of the English churches are in reality afraid of revivals. Nevertheless some excellent ministers in England have ably defended revivals, and recommended to the churches to think well of them. Sincerely do I hope that American churches at their revival prayer meetings, will remember old England, the land of their forefathers. In August, 1829, our old chapel was pulled down, and a new one much larger erected, which is well attended, especially in the evenings. The chapel will hold near a thousand persons. We are also now engaged in erecting three small chapels in country districts. Four years since our collections for the Missionary Society were so small, that I advanced one pound to send ten pounds to London; but in the last year we sent seventy-two pounds. I mention these things to you merely to shew what reason I have to bless God that ever my mind was led to serious thoughts on the subject of revivals. May the "quickening Spirit" ever keep me and my people from Laodicean dullness and lukewarmness!

CHILDREN'S DEPARTMENT.

For the Western Luminary.

Bible Stories for little Children.

NO. 2.

You have heard of the holy angels, children; who live with God in heaven, and all the time, serve and praise him. Well, a long time ago, we don't know how long, only that it was before our world was made, some of these angels sinned against God. And he would not have them any longer in heaven, (for he is too holy to keep sinners near him,) but sent them down to hell; a dark and miserable world, which the Bible tells us, was made on purpose for these wicked angels. You remember I told you last week, that our first father and mother were very happy in the garden God made for them; and these wicked angels knew they were, and wanted to spoil their happiness. Wicked people are never happy themselves, and never like to see others happy. One of these angels, who is supposed to be greater than the rest, is called Satan. And he knew well, if Adam and Eve would sin against God, they would be happy no longer; for he had sinned himself, and was unhappy enough. So he hid himself in a serpent's body, and went to Eve when she was alone, and told her she should *not* surely die if she ate of the tree which God told her not to eat of; but that its fruit would make her as God, that is, it would make her very wise. And oh children! our mother believed that wicked spirit. She took of the fruit and ate it, and then gave some to her husband, that is to Adam our father, and he ate with her. By doing this, they became sinners. Remember, children, that sin is disobeying God.—They no longer loved God with all their hearts, but when they heard his voice in the garden they were afraid, and tried to hide from him. Before this, they would have no more wished to hide from God, than any of you would wish to hide from your father. But all sinners would get away from God if they could. The Bible says they would gladly flee out of his hand. But they cannot hide where he will not see them. He saw Adam and Eve among the thick trees of the garden, and called to Adam, and asked him if he had eaten of the tree of which he had told him not to eat. Adam instead of confessing his sin, and asking God to forgive him, tried to throw all the blame upon Eve. So you see he no longer loved her as he did himself, but was willing God should punish *her*, if he would not hurt *him*. Sinners are always selfish—that is they love themselves better than they do any one else, and better than they do God. Eve said the serpent beguiled her, that is deceived her, told her lies, and she did eat. God then told the serpent that because he had done this, men should hate him more than they did any other beast of the field—that he should crawl on the ground, and eat dust all the days of his life. And children, all of you that know any thing about serpents or snakes, know that people *do* hate them more than any other animal, and always try to kill them. You know too, that they crawl on the ground, and so must eat dust with their food. God said too, that the seed of the woman should bruise the serpent's head. The seed of the woman means Christ our Saviour, (for his mother was a woman) and the serpent means Satan, or the devil. Christ bruising the serpent's head, means that he shall destroy sin, which is the work of Satan, and punish him forever. God then told the woman, that she should have much sorrow and suffering, and that man should rule over her. This too is true. Women do have a great deal of sorrow and suffering, and men rule over them, and treat them very cruelly, in all countries where they have not the Bible to teach them better. God then told Adam that because he had done this, the earth should be cursed for his sake. That is, that fine fruits and all good things should not grow on it of themselves as they had before, but much work must be done on it to make those grow, while thorns, and thistles, and many bad things, should grow without being planted; that he should work hard for his food, and eat it in sorrow all the days of his life, till he returned to the ground out of which he was taken; for he was made of dust, and he should turn to dust. God then drove our father and mother out of their beautiful garden, as they no longer deserved to stay in it, and at the gate he placed an angel with a flaming sword, so that neither they, nor any one else should ever go into it again. And now children, think what a single sin did, that you may know what a dreadful thing sin is. If Adam and Eve had not sinned against God, we suppose that none of their children would have sinned against him, and then this world would have been filled with good and happy people. Now we have in our world, war and blood, and pain, and sickness, and death; but if sin had not come into it, there would have been nothing here, but goodness, and peace, and love. People would never have thought of killing each other, or of injuring each other, or of hating each other; and children would never have thought of striking, or of getting angry as some do now, but all the men and women and children in the world would have loved each other. None would have been sick and none would have died, but all would have lived together in this world praising and serving God; till he was pleased to take them to heaven to praise and serve him there. Think of all this, children, and remember that every time you do what you know God has told you in the Bible not to do, you do just as dreadful a thing, as Adam and Eve did, when they ate of that tree. I suppose some of you have been thinking, "if I had been Eve, I would have believed God, and not that wicked serpent." Why do you not believe God instead of Satan, now, then? You all do things every day, which God tells you in the Bible not to do, and which Satan tells you to do. Many of you know that God tells you to give him your heart; that is to love him now; and yet you will not do it, He tells you too, that if you keep on sinning, you shall surely die; which means you shall lose your soul, shall go to hell. But Satan tells you, just as he did Eve, you shall not surely die. I mean he puts that thought in your mind; and you believe him just as he did; and you do not believe God. And it is just as wicked for you to do so, as it was for her. God is as good now, as he was then; and you ought to love him with all your heart, as much as Adam and Eve ought to have done so. Then instead of thinking how wicked our father and mother were to disobey God once, think how wicked you are, to disobey him every day—and repent of your wickedness, that is, leave off sinning against God, and love and serve him; or you shall find, as they did, that you *shall* surely die—that God is true, and Satan a liar.

I. S. T.

P. S. My signature is not meant to be J. S. T., but I. S. T. the initials of Infant School Teacher.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 22, 1832.

THOUGHTS ON SLAVERY.—The communication from a friend in Ohio, on the subject of Slavery, which will be found in our present number, demands, perhaps, some notice from us. We design not, however, to detain our readers by a protracted reply to it. We have taken several occasions lately, fully and unreservedly, to express our sentiments on the subject of which this communication treats. We object not to grant to others the privilege of doing the same, thro' the medium of our columns, when, in our judgment, their articles are not calculated to injure the great cause we are laboring to promote.

This communication from Ohio has been called forth by an editorial article which recently appeared in our paper. And had our correspondent taken our remarks in their connexion, with the explanations and illustrations we have furnished, we humbly conceive he would have discovered, that the difference between his sentiments and ours on this subject is much less than he now seems to imagine. We have evidently been misunderstood by this writer. The greater part of his reasoning is founded upon the supposition that we are an advocate for perpetual bondage; when the utmost we have ever said amounts to the assertion, that *there are cases* in which persons are held in bondage in accordance with the principles of justice and humanity. We refer our readers to the proofs and illustrations of this position already given in our strictures upon this subject.

It should be recollected by our correspondent, that in the article to which he takes exception, we were contending against the doctrine so strenuously advocated by some, that duty requires the instant manumission of all slaves, in all conditions, and under all circumstances. Hence, the propriety of our remarks upon the supposed case of all the slaves in Kentucky being set free within a week. As to the case we cited for illustration, of the individual chained to the Algerine galley, we would barely say, that were his generous liberator to fail in receiving renumeration for the price paid for the deliverance of the captive, it might put it out of his power ever again to extend relief to a fellow-creature in like suffering circumstances. The pecuniary circumstances of few individuals would allow them to liberate many captives from the oar on such conditions.

And finally, to make an allusion to our own case, the necessity of doing which we regret. Our correspondent errs, in supposing we stated these facts respecting our own domestic affairs as an illustration of any thing we had before said. We stated them as mere matters of fact, at the repeated solicitation of a correspondent, who differs with us in sentiment on this subject. We will state, for the satisfaction of G., that the negro man we purchased never could have been sold for our debts, *under any circumstances*. It would have been an express violation of the article of agreement drawn up, and publicly recorded, at the time of his purchase. During the whole time of our claim upon his services, he lived with his own family, under his own roof, pursuing his occupation. As regards the two women we now hold, we observe, that since they came into our possession they have never been separated from their families. And if our correspondent from Ohio feels willing to undertake the responsibility of bettering their condition, he will discover, on referring to the article in which we first made mention of this subject, that he can have the opportunity of doing so.

TEMPERANCE.—The eloquent speech of the Hon. Mr. Frelinghuysen, delivered at the recent Temperance meeting at the capitol, will richly repay our readers for the time spent in its perusal. His remarks on the subject of *temperate* drinking are particularly good, and merit the serious attention of every individual in the habit of using ardent spirit, however moderately. To those professors of religion,—if such there still are—who are addicted to this unseemly and highly pernicious practice, we would especially commend this eloquent appeal in behalf of the great and glorious cause of Temperance. We cannot but anticipate the happiest effect on the great mass of the community, from the praiseworthy example set at this meeting, by some of our most talented and influential statesmen. But let not the influence of prominent men be too exclusively relied on. Every individual friend to the cause, however humble his sphere, must "put his shoulder to the wheel," before the great work of reformation in this particular, can be accomplished.

DISTRESSING FRESHET.—The accounts given in to-day's paper of the unexampled freshet in the Ohio river, and the immense loss of property, distress of families, &c. connected with it, is truly painful. We have learned nothing from the scene of this desolating flood of a later date than Saturday last. The Covington paper of that date states, that the water had risen at Cincinnati, within the 24 hours immediately previous, 22 inches, it being then upon actual measurement, *sixty feet above low water mark*—that the whole of the bottom, from the river to the lower Market-street was completely under water—that the water was up to the second story of many of the houses; and that some had been entirely swept off, carrying furniture and all with them. The same paper states that the town of Newport, Ky. was entirely under water.

QUARTERLY REGISTER.—The Quarterly Register of the American Education Society, for February, lies upon our table. *Contents.*—On the Waste and Misapplication of Mind. Prayer for Literary and Professional Institutions. Petitions in behalf of Public Objects. Historical view of Roman Catholic Missions. Ecclesiastical Register for 1832. Notices of New Publications. Select Literary Intelligence. Journal of the American Education Society.

JOURNAL OF HEALTH.—We have received the January number of this interesting and highly popular work. It is chiefly taken up with that absorbing subject of conversation and newspaper remarks, the Cholera. The *Contents* are, Asiatic Cholera Morbus not contagious. Friction of the Skin. Epidemic constitution of the Atmosphere. Liabilities to an attack of the Cholera. Precautions against the Cholera.

Correspondence.

Extract of a letter from the Rev. John M. Dickey, dated, "Clark Co. Ia. Feb. 6, 1832.

"We have had in Pisgah church a pleasing attention to religion during the summer and fall. About 40 have united with the church on examination.—Many others were under serious impressions; some of whom have since obtained a hope of an interest in the Saviour. At present we have not any thing very special except an apparently serious attention to the preaching of the gospel."

From the Rev. Samuel Taylor, dated "Nicholasville, Ky. Feb. 14, 1832.

"Our four days' meeting closed yesterday evening, at Clear Creek. Eighteen persons have been received into the communion of the church on a profession of their faith; two were received some time since, making in all 20 since the last communion in that church. Ten of these were baptized, the others having received the seal in their infancy. The prospects still we hope are encouraging, but time alone will inform us; we therefore forbear any thing further."

For the Western Luminary.

Hints to Presbyteries and Synods.

MR. EDITOR—The first meetings of Presbytery and Synod which I attended, was in the year 1810. From that time to the present, I have but seldom failed to attend the meetings of those Judicatories. It has been my opinion, that, with but few exceptions, the great mass of the people who attended preaching on those occasions, were but little edified; at least they were not generally profited as much as at common sacramental meetings, when their pastor has only two or three of his ministerial brethren to assist him.—This may be owing to several reasons.

1. At Presbyterial and Synodical meetings, the people expect great things and great preaching.

2. Their minds are continually attracted by something new,—as they seldom hear the same man twice during the same occasion.

3. Ministers being engaged in ecclesiastical business are unfitted for preaching so well, and sometimes they want to preach better than usual, and then it is almost sure to be worse; so that we more generally have poor preaching at such meetings.

4. Sometimes disagreeable discussions take place, which excite improper feeling and provoke the spirit of God to withdraw; for

"The spirit like a peaceful dove
Flies from the realms of noise and strife."

Now, if I wished to promote the spiritual interests of my charge, I would at sacramental meetings, prefer having two or three of my brethren to a whole Synod. I have for sometime been of opinion that the people generally would be much more profited, if, with the exception of some special sermons and prayer meetings, the whole of the religious exercises at Presbyteries and Synods were conducted by two or three of the ministers, instead of a large number.—The Pastor and Session of the church where the meeting is to be held, could inform those brethren whom they would wish to conduct the religious exercise, some time previous, so that they could come prepared. And those brethren expecting to preach several times during the meeting, would not be under so strong a temptation to make a display or any extra effort. The people would attend not out of mere curiosity, but to hear and profit. God has no doubt qualified men for every necessary business. Some members are really ecclesiastical men. Their minds, when engaged in ecclesiastical matters, are in a measure disqualified for preaching. But there are others, who seem to have but little taste for ecclesiastical matters, and who might perhaps be more profitably employed in the religious exercises of the occasion. If Presbyteries, where they consist of many members, and Synods, would have the religious exercises conducted by a few instead of many, it is most probable that the good effected by such meetings would be more apparent and the spiritual interests of the people would be more promoted. J. M. D.

TO A CHRISTIAN IN LEXINGTON.—NO. II.

Dear friend,—After committing my first letter to the care of the Post Master, I was seized with some fearful apprehensions, as to how you would receive my *appeal* to your conscience. I thought that, considering your *coldness*, you might be induced to disregard it altogether; and even cast it from you in disgust, as something too personal. But, believing you possessed piety at heart, and that your present *inactivity*, and *inconsistency* was owing to the fact, that you had *strayed* from the paths of duty, I consoled myself with the belief, that, when you read my letter, you would be forced to exclaim, "these things be *too* true. I ought to act different. I ought to *do something* for the Saviour, seeing that he has done so much for me."

Now, I agree with you perfectly; you ought to *act* different. If you love your own enjoyment you ought to *act* different. If you have any regard for the souls of your children, you ought to *act* different. If you have any regard for the thousands of souls that are daily crowding the road to ruin, you ought to *act* different. As a lover of your country, you ought to *act* different. And, above all, as a *professor* of the religion of the Redeemer, you ought to *act* different, and you *must act* different, if you ever expect to see the face of the Saviour in peace. I speak thus plain because I feel it duty. I have no authority from the Bible to *cover up* the truth. And besides, I feel, that, if *you* should happen to be *deceived* at last, and miss of heaven, it might, perhaps, be owing to the fact, that I had *smoothed* the matter *unwarrantably*. I therefore am determined that *my* skirts shall be clear from the blood of your soul, and if you are lost, it is *your own fault*.

You say, you know it is your duty to *do* all in your power for the salvation of the world; that, seeing Christ has *opened the door* and made salvation possible for all men, you ought to urge them, and entreat them, and beg of them, to escape for their lives; and if any hesitated to enter in by the *door*, you ought to take hold of them, and try to press them in, at the same time beseeching God, for Christ's sake, to have mercy upon their souls; but you *feel* so little, you *cannot* make these efforts. What! *feel so little*. Why don't you *feel*? Can you think for a moment about the punishment, mentioned in Matt. 25, that is to be inflicted *upon every soul* that *neglects* to secure an interest in the Saviour without shuddering! Can you reflect upon the immense mass of the human race, who will, in all human probability, notwithstanding the sufferings of the Saviour in the garden, and upon the cross, eventually perish, without pity! Without its drawing one tear from your eyes! *What? can't feel?* This will be a strange *excuse* to offer the Saviour at the judgment for not doing your duty. Suppose you *knew distinctly* that your child, or your bosom companion, or some intimate friend, would at last go down to the chambers of eternal death, where the worm dieth not, and the fire is not quenched; and there, throughout the endless ages of eternity, suffer the most excruciating torments. Could you think of a scene like this without *feeling*? Could you love to behold your little offspring, in the pit of despair, groaning under all the agonies of the second death, without *feeling*? And, suppose farther, that this suffering, and agony was brought upon the child, companion, or friend through your neglect; that you might have saved them all this distress if you had but done your duty? Would you then be destitute of *feeling*? Now all this may be. Already some soul may be in eternity, who would have *acted different*, had you *convinced* him or her, by your daily walk and conversation, and your zeal, that religion was no *fiction*—that you was no *hypocrite*—that you really *believed* what you *professed*;—and that you *expected* to be judged according to your works. O my friend, how *inconsistent*! How can you pass another hour, without beseeching God to have mercy upon your unfaithfulness—without promising, by all the realities of both worlds, that you will do better for the future? You know very well that your want of *feeling* will be no excuse; and you know morever, that the *very want of feeling* of which you complain is *sinful*—hateful to God, to the Holy Ghost, and to the Saviour, and *such* an excuse at the last day will be perfectly futile, if made, and of no effect. The Bible is expressly to the point. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot: I will spue thee out of my mouth." Rev. iii. 15, 16. Oh! my dear friend, how this language from the mouth of a holy God makes my heart burn. And I feel *much* solicitude for *you*,—I feel *some* solicitude for my fellow creatures who are daily passing from the stage of action. Now, will you not buckle on the armour, rally around the cross, and be determined, that as for yourself, *you* will serve the Lord, let others do as they will! By this means you may show to the world, what *you ought* to have done in a more *decided* manner hitherto, that you have been with the Saviour, and learned of him. The only place of safety is in duty's path;—then in the language of the poet, "The keen sword which justice draws, flaming and red shall pass you by." Yours in Christ, DAMON.

For the Western Luminary.

Thoughts on Slavery.

Mr. Skillman,—When the Editor of a public paper gets into a debate with any of his subscribers, or correspondents; and their debates are published in the same paper, it is common for the editor to have the last word; because he can stop when he pleases. Should either of the parties become convinced of his error, and acknowledge it, it is quite immaterial which speaks last; but when that is not the case, the editor ought, by no means, to finish the debate with his own remarks; while his opponent, or opponents, wish to reply in a respectful and decorous manner. The reason is obvious; and I take it for granted that, in this, you will agree with me; and that therefore, you will be more than willing to publish another piece from any of your correspondents, who are not satisfied with your editorial remarks on the subject of slavery. No doubt you would rather it should be an acknowledgement that they were convinced of the correctness of your views; but even though it should be in opposition to them, it would save you from the charge of having taken any undue advantage in the controversy.

It seems that a number of your subscribers in Illinois are displeased with you for saying, that *Many of the best citizens of our country are holders of slaves, and hold them in strict accordance with principles of justice and humanity*. The same is the case in the state of Ohio. I know not that any here, have yet withdrawn their subscriptions; but I fear a number soon will. You, who have been so long in a slave state, and so much conversant with slaveholders, can hardly conceive how terribly your assertion sounds, in the ears of many, who have been brought up in the states between the Ohio and Mississippi rivers. I myself, although born and brought up in a slave state, must confess that I was shocked when I read your assertion. 1st, because I thought it incorrect, and 2d, because it is calculated to lull the consciences of many slaveholders, who are seeking rest in the practice of that horrid sin, and are ready to catch at every thing that may serve as an opiate. I would not say that a humane and pious man might not, in some extreme cases, buy a slave, and, for a time, hold him as a slave; but I do not believe there are many such cases in our country: and much less do I believe, that such a man could, long, hold a fellow man, who had not forfeited his right to liberty, in a state of absolute slavery; *in strict accordance with principles of justice and humanity*: especially in Kentucky, where the law of the land affords so much facility for the emancipation of slaves. I do therefore think, that you ought, at least, to have acknowledged to your subscribers, that your expressions were hasty and unguarded; and calculated to injure the cause in which you and they profess to be enlisted, viz: the freeing of our beloved country, from its greatest sin, and heaviest curse. But instead of this, you have endeavoured to vindicate your assertion; and every time you touch the subject, you make the sore worse.

We are advocates for *immediate emancipation*; yet we would not wish to be called *clamorous* ones. We contend, and we contend earnestly; that liberty is the natural right of every sane man; and that, until he has forfeited it, no man can take it away. You may take away his liberty, and you may sell and buy him a thousand times; but still his right is the same, it can neither be bought nor sold. We do therefore say that no man in Kentucky can, *in strict accordance with the principles of justice and humanity*, hold a fellow man in a state of absolute slavery, any longer than till he may have a fair opportunity of freeing him. But, from some of your arguments and illustrations, it seems, to me, you have entirely misunderstood us. You seem to think, that when we talk of the emancipation of slaves; we mean the same thing that slaveholders, generally mean, when they think on the subject at all, viz. turning them out of doors, and sending them adrift into the world, naked and pennyless, without counsel, without protection, or any mean of subsistence. But dear sir, we mean no such thing. Such a course would be both unjust and inhuman. We say: let the man be free, because it is his natural and unalienable right. But he has other rights too: and some of these he has purely in consequence of having been a slave: these you must not deny him. Is he ignorant, and does he need your counsel and advice? Give him the best you can. It is his right. Is he old and infirm? Let him stay with you. It is his right. Is he able to work? Give him an opportunity of labouring for you as formerly, and pay him for his services. It is his just right. Has he a family, and would he like to build a cabin on some part of your lands, and become a tenant? Give him the opportunity. It is his right. Has he been profitable to you as a slave, and have you, by means of his services, accumulated considerable property? Share it with him, justly and charitably; and if he should be the richest of the two, no matter. It is his right. Does he need your supervision, and frequent advice? Let him have it. It is his right. But is he wicked, stubborn, self-willed, and will he take no counsel; but leave you, and go forth into the world to shift for himself? Let him go, and if he suffer for his temerity, let him suffer. It is his right.

The question between us is not, whether it would be good policy, in a state government, to oblige every master, bad and good, to turn his slaves loose, without making any provision for their future sustenance and comfort. This is quite a different question; and one not hard to answer. But the question with us is: What should the individual slaveholder do with his slaves, in the present state of affairs. Or if you please: What will the man do with his slaves who is guided by strict principles of justice and humanity. The rule is plain, and the answer is easy. *Whatsoever ye would that men should do to you, do ye even so to them.* Now would you be willing that any man should enslave you? You would not. If you were a slave, under the absolute control of a master, liable to be sold for his debts, and to be inherited by his heirs, would you be willing that he should continue you in that condition a moment longer than till he could emancipate you, without exposing himself, or others, to a greater evil. You would not. To say otherwise, would be as absurd as to say: you choose to have no choice, or that you love others better than yourself. How, then, can you say that *many of our best citizens hold slaves, in strict accordance with principles of justice and humanity?*

But you ask. *Were every slave in Kentucky set free within a week, what would be the consequence? Could they exist in the present condition of our community?* I answer, The supposition is absurd; because it is evident there must be a change, and a great change too, in the community, before the masters of slaves will set them free. This change is just what we are endeavouring to effect; and now let me ask, Were all the masters in Kentucky to become just and humane men, within a week, would they not free their slaves as soon as possible? And when freed, would they not treat them with justice and humanity? And if so, what would there be to prevent the existence of both masters and servants? Would the fertile lands of Kentucky be less sufficient for the support of the whole population, then, than they now are? Would they be less productive, when cultivated by a set of freemen, than they were when worked by slaves, stimulated to labour, only by a fear of the lash? Would there be more enmity between the black and white population, than there now is? Would there be more crime, or more misery in the land? Would men have more foes in their own houses? Or in what respect would the state of society be worse than it now is? Surely, there is a middle ground, between holding innocent men in a state of slavery, and either killing them, or driving them out of the land: and that ground men will occupy, who are influenced by strict *principles of justice and humanity*.

But you ask again. *Were one of our clamorous advocates for immediate, indiscriminate abolition, thrown among the Algerines, and chained to the oar, as a slave for life, would he regard it as cruel and unjust, for an individual, moved to pity by his condition, to purchase him of his hard hearted master with a view of restoring him to liberty, so soon as his services should furnish a reasonable compensation for the purchase money advanced for his deliverance? Should an individual acting thus, be branded with harsh epithets, and regarded as a monster in the body politic?*

Dear Sir, I wonder at your mentioning such a case. It seems to me it might be sufficient to awake the conscience, even of the American slaveholder, whom you had already lulled to sleep. How terrible is it for an American to be a slave in Algiers? And is it any better for an African to be a slave in America? O! I blush for my country when I think of the comparison. Had you supposed the purchaser of the unhappy Algerine slave, to have immediately emancipated him, and either trusted to his honour, or taken an obligation on him, to make a reasonable compensation, either in service, or any other way, for the purchase money paid for his deliverance, we would have readily admitted, that the liberator had given good evidence, of his justice and humanity: but this would not have suited your purpose; and as it is, we must say; we can see very little evidence of *humanity* in the conduct of the purchaser; and, of *justice*, none at all. True, he pities the poor wretch, when he sees him chained to the oar of an Algerine galley: *he purchases him from his hard hearted master, with a view of restoring him to liberty*. All this is very well—It looks like humanity. But what more? Why, he must be fully compensated for every cent of the purchase money. This may be just. But when is he to be liberated? Not till he has paid every cent of his debt. He has only changed his *oar*, and his *chain*, and his *master*, for new ones. He must remain in a state of slavery, for ten, fifteen, or twenty years; perhaps during his whole life, under the absolute authority of a despot; who may, for ought he knows, turn out to be more cruel than the former one; liable every day to be abused, to be sold for his master's debts, or to descend, by inheritance, to his master's children. Is this justice? Is this humanity? We think not.

Suppose the purchaser were a father, a brother, or even an uncle; would you not be tempted to use *harsh epithets* concerning him yourself? Would you not *regard him as a monster in the body politic*? Oh! *the tender mercies of the wicked are cruel.*

A few words now, on your own practice. I should have been among the last to have pried into your domestic concerns—to have enquired how you obtained your slaves, or how you treated them: but as others have seen fit to do so; and as you have condescended to answer; I conceive there can be no impropriety, in examining, a little, your course of conduct; especially as you offer it as an illustration of the correctness of your offensive assertion.

It seems that in the course of about eleven years, and within the last sixteen, you have purchased three slaves, under peculiar circumstances, and at their own request. In this we have some evidence of your humanity; particularly in the circumstance of the negroes choosing you, as a master, in preference to their former ones. But it seems, one of them has served you sixteen years, of nearly the prime of her life: another six, and another five, and only one of them is yet liberated; and that one, after six year's service, in a state of absolute slavery. This is just the counterpart of the case of the Algerine slave, which we have already considered; and of which you have my views, in general. Without repeating what I have said, then, give me leave to ask you a few plain questions. When you emancipated Billy, did you give him any thing, but what was his natural right? Or did his right to liberty become more perfect, by his serving you six years? Supposing, after Billy had served you five years, a fire had broken out in Lexington, and all your money, and other property had been consumed in the flames; and you in debt to a large amount, for paper, or any other property: would not Billy have been liable to be sold, by the sheriff, to the highest bidder, who might have torn him from his wife and children, and dragged him in chains to a foreign market? And are not your two women in this perilous condition, to this day? Had you died intestate before you emancipated Billy, what would have been his condition? And what would be the condition of the two women, were you now to be called off? What have those slaves, for which to thank you? For being a more humane master than some others: but surely not for treating them according to the *strict principles of justice and humanity*. Could you die in peace, the absolute master of a slave, who had not forfeited his right to liberty? If not, surely you ought not so to live.

But there is one thing in your conduct towards the woman you last purchased, which differs from any thing, which was brought to view in the Algerine case. You *offered her her freedom, before she had half remunerated you for the purchase*; upon condition, she would go to Liberia; and she would not go. Did you expect the poor defenceless woman to leave her country, her friends, and acquaintances, and go into a foreign and unknown land, there to spend the remainder of her days, among strangers, just for the sake of being free? If you did, you must consider slavery as an evil next

to death itself. How then can you continue to hold your fellow creatures in that state? G.

Submission to the Powers that be.

The editor of the Boston Recorder, in reply to the remarks of a correspondent, in reference to the course pursued by the civil authorities of Georgia towards the Missionaries, and the refusal of the latter to leave the Cherokee country, has the following apposite citations from Scripture:

Acts 4: 19, 21. Peter and John openly refused obedience to the magistrates, and appealed to the consciences of their oppressors as justifying that refusal. They pray God to assist them and make them constant in this obedience, v. 26. The course of conduct they had determined to pursue, was sanctioned by a miracle, v. 31. In this case too, it is to be remembered, that the authority which the Apostles disregarded was acknowledged as legal by the Roman magistrates and by the people—the accused being saved from punishment only by fear of a riot, v. 21. The Apostles must have known that their course would be attended with danger to the public peace; but they knew also that the responsibility of a riot ["civil war," as our correspondent pleases to call such a disturbence] is always with those who *do*, and not with those who *suffer*, wrong.

Acts 5: 19, 20, 28, 29, 40, 42. Here again, we have the same commands, from the same legitimate authority; the same refusal to obey, and a still more striking miraculous sanction of disobedience.

Acts 9: 23—5. Saul escaped, not from the civil authorities of Damascus, but from lawless assassins.

Acts 12. James was murdered under the forms of law, for the gratification of the Jews. Peter was in danger of falling in the same way. Not being a citizen of Rome, he had no right of appeal to another tribunal. He was therefore miraculously delivered from prison, and escaped.

Acts 13: 50, 1. Paul and Barnabas were driven from Antioch by a riot—not by law.

Acts 14: 5, 6. The same driven from Iconium by a riot. The same Lystra, v. 19, 20. They very soon returned to Lystra, Iconium, and Antioch, without opposition, v. 21—a sufficient proof of the violent and transitory character of the measures against them.

Acts 16: 19—40. A riot, in which the magistrates so far forgot their duty as to partake. After a night's sleep they were sensible of the wrong they had done, and endeavored to put an end to the matter as quietly as possible, v. 35. But Paul would not suffer it to be so hushed up, v. 37. He stood upon his rights as a citizen of Rome, and compelled the magistrates to make a public acknowledgement of their injustice, v. 47—9.

Acts 17: 5—10. A riot, as already noticed. Another riot, v. 13, 14.

Acts 18: 12—17. The magistrate refused to hear Paul plead to the charge brought against him; or to protect him, as was his duty. Notwithstanding the violence of the mob, v. 17, the Apostle persevered "yet a good while."

Acts 19: 24—41. A riot, ended by the interposition of the civil authorities. Paul remained in the city till all was quiet, 20: 1.

Acts 20: 22, 3. Paul went to Jerusalem, knowing that bonds and afflictions awaited him there—so far was he from avoiding every danger.

Acts 21: 30, &c. A riot, ending in the imprisonment of Paul by the Roman military.

Acts 23: 25. Paul claims his rights as a Roman citizen; and is brought by the Roman magistrate, before the Jewish Council not for trial, but to learn the nature of the accusation against him.

Acts 23: 3. Paul again asserts his legal rights against the command of arbitrary power. He takes measures to avoid, not trial, but assassination, v. 12, &c.

Acts 24: 10—21. Paul pleads to the accusation of his enemies, before the proper tribunal.

Acts 25: 9—11. Festus had just come into power; and being anxious to make a favorable impression on the Jews, wished Paul to go to Jerusalem for trial. The Apostles knew how little chance for life he should have among selfish and unprincipled men in such circumstances, and refused to place himself in their power. As Messrs. Worcester and Butler have done, he appealed at once to the highest tribunal—to Cæsar. Suppose some one had told him that obedience to magistrates in his case implied submission to the will of Festus and of that unprincipled and bloodthirsty Saducee, the high priest!

From this glance at apostolic history, it appears to be the duty of Christian missionaries (1.) sometimes at least to disregard commands to desist from preaching the Gospel in a given place, conscience requiring them to obey God and not man in regard to it—(2.) to take due precautions against the plots of assassins and the fury of mobs—(3.) when unjustly taken into custody by irresponsible and unprincipled magistrates, to escape, if they can—and (4.) every where and at all times to assert and maintain their legal rights against all, however elevated in office or formidable in power, who may seek to invade them. We do not find in the whole book of Acts, an event or a word to countenance the argument of our corresdondent; and certainly it is to that book that we must refer for illustrations of duty in this case. We there find a living comment on the commands, 'when persecuted in one city, flee to another.' &c.

American Colonization Society.

Robert S. Finley, Esq. General Agent for several of the western States, writes from New Orleans, under date of the 30th November.

"The field of usefulness to the intelligent and faithful laborer in this region is boundless. It surpasses that of any other part of the country. I have found more gentlemen of distinction and influence (many of them large slave proprietors,) who manifest an unshaken determination to sustain any effort that may be made in favor of the cause, with their services and influence and money than in any other place. There are several gentlemen in this place who have vessels admirably calculated for the African trade, who are anxious to employ them in carrying out emigrants, that they may embark in the trade with greater advantage. They are also friends of colonization.

"I am informed by Mr. O. S. Hinckley, that Dr. H. near Columbia, Tennessee, would send his six slaves and give the Society one hundred and fifty dollars, if an Agent were to go to him.

"I have no doubt that an efficient Agent could, in the course of three or four months, collect 100 emigrants in Tennessee. Several gentlemen in that State, of high responsibility, have pledged themselves to furnish the money to defray the expenses of such an expedition, whenever emigrants shall be forthcoming.

"Mr. F. of Missouri, informed me that he would be glad to send 4 by the first opportunity—that he would deliver them at New Orleans and give $100 to defray the expense of their passage. A gentleman in St. Louis, has been, for a long time, seeking a passage to Liberia for 7 slaves. Mr. F. and other respectable gentlemen think, that an active agent in Missouri, could, in a few months, collect emigrants enough to warrant an expedition from that State.

"Mrs. J. of Mercer county, Ky. and her two sons, one a clergyman and the other a physician, have offered 40 slaves—two of them are here, 9 are expected daily, and the balance in the spring. I might count up to you more than fifty more slaves in Kentucky, whose owners wish to send them. I have information, also, of about 100 free negroes of Kentucky, who wish to go to Liberia—but nothing can be done to advantage in this business, unless three or four months' notice is given and agents employed to attend to it.

"With proper management, a vessel might be despatched once a month from this port with western emigrants."

"New Orleans, *December*, 20 1831.

"Since I last wrote you, I have visited Woodville, Miss. and delivered a public address before the Wilkinson County Society and the Conference of the Methodist Episcopal Church, for the three South-Western States there assembled. The Methodist Clergy there, and elsewhere, manifest a praise-worthy interest in the success of your Institution. The conference appointed Rev. John C. Burress, one of their most popular and talented preachers, an agent of the American Colonization Society, for the States of Missouri, Alabama and Louisiana. Mr. Burress is a slave holder, but such is his interest in the cause, that he intends, as soon as he can make the necessary arrangements, agreeably to a plan he has formed, to colonize the whole of them in Liberia. I accordingly, filled up a commission for Mr. Burress, for the above-named States.

"I received, at Woodville, from Dr. James P. Thomas, Treasurer of Wilkinson County Colonization Society, $194—$80 of which, is the balance of Dr. Thomas' third annual payment on the plan of Gerrit Smith Esq.—also $2 from A. W. Allen, on the same account—from Rev. W. Winans, $10, annual subscription of Mr. Goodrich, of New Orleans—$6, donation by David Winburn—and $1, donation by Christian Hoover—from A. Hennen, Esq. New Orleans, $30 to constitute him a life member—$30 from Rev. J. C. Young, President of Centre College, Danville, Kentucky, to constitute him a life member.

"On the 18th instant, the schooner Crawford sailed from this port with 21 emigrants from Kentucky —8 of them free persons of color—11 of them emancipated by Rev. W. L. Breckinridge, and 2 of them by Mrs. Jones, of Harrodsburg, Kentucky. This excellent lady and her two sons, Rev. William Jones and Dr. Stephen Jones, have tendered to me as the Agent of the American Colonization Society, all the remainder of their slaves to be sent out in the spring —38 in number; 9 of them belonging to Doctor Stephen Jones, were to have gone in this late expedition, but were prevented from arriving here from some cause unknown to me. I sent out by the Crawford, nearly $1000 worth of supplies for the Colony, consisting of provisions, medicines, books, implements of agriculture and mechanics' tools, trade goods, &c. The Crawford also took out several hundred United States muskets (presented by Mr. Caldwell of this city) which had been used in the battle of N. Orlans. They were generally in good order, except the damage done the locks in consequence of their careless usage after the disbanding of the army—The emigrants were of good character—one of them an excellent blacksmith, another a rough carpenter; the remainder farmers. The emigrants received several valuable presents from the citizens of N. Orleans. Mr. Breckinridge sent with his slaves $200, which was judiciously laid out in the purchase of articles for their benefit.

"When the vessel unloosed from her moorings to put to sea, she was visited by several friends and strangers whom benevolence or curiosity attracted to witness the departure of the emigrants. They were very cheerful, smiling gaily at the prospect before them. A hymn was sung, in which the officers and crew, emigrants and visiters, mingled their voices in unfeigned solemnity. After which, the Rev. Mr. Donans made an affectionate and pertinent address and invoked upon them the blessings of Almighty God. When we extended them the parting hand and bid them adieu forever, they seemed overcome by a sense of our kindness and burst into tears. Thus departed, accompanied by the sympathies and prayers of the patriot and Christian, the first expedition of emigrants to Liberia, from the valley of the Mississippi and the Port of New Orleans.

"Much sympathy was excited on the occasion for Dr Shane, the young gentleman who volunteered his services to accompany the expedition. His youthful appearance, the mingled tenderness and firmness, with which for the first time he bid adieu to his native land excited great admiration in those who witnessed this interesting spectacle. If it should please Providence to spare his life, his talents, and devoted spirit, give high hopes of his usefulness to our enterprise. I forgot to mention that this was emphatically a temperance Expedition. No ardent spirits was taken on board the Crawford, not even for the medicine chest.

"I forgot to mention in a former letter, that the Ohio Conference of the Methodist Episcopal Church, appointed at their last session, Dr. Latta, an Agent of the American Colonization Society for the State of Ohio. During my absence in Kentucky, my brother filled up a commission for Dr. L. I have not seen him since his appointment, but know he made a noble beginning of his labors at Cincinnati.

"On Sunday morning, 18th instant, a public meeting was held, in this city, for the purpose of forming a State Colonization Society. After an address from myself, the meeting was organized by calling to the chair the Hon. —— Porter, one of the Judges of the Supreme Court, and one of the largest planters in the State; and the appointment of J. A. Maybin, Esq. Secretary. A constitution for a State Society was then on motion, of A. Hennen, Esq. adopted and subscribed by a number of the most respectable citizens. It was then suggested, that the Legislature would soon be in session and that many members of that body were known to be friendly to the object of this meeting, and that many citizens friendly to the enterprise, had been prevented from attending, in consequence of the inclemency of the weather. It was therefore resolved, to hold an adjourned meeting on the 16th January, for the election of officers.

"It is my decided opinion, that the Colonization cause bids fair to meet with greater patronage in N. Orleans than in any place I have ever visited. The reason why 130 emigrants did not embark in this last expedition, as was contemplated by the Resolution of the Parent Board, is, that it was impossible to collect that number together within the time limited by the instruction accompanying that Resolution. I had applications for the passage of about 100 emigrants. About 46 applications were refused for fear they would not arrive in time. Mr. Bibb detained his 15 slaves because he wished to send them altogether, and some of them were sick. Some were enticed to draw back for fear I would sell them in New Orleans: but the greatest obstacle to success was my ill health for a whole month (occasioned by excessive labor and anxiety,) in the very crisis of the whole business. The people of the valley of the Mississippi, have been led to expect two expeditions to sail from this port—one in April and the other in May next.

"Judge Porter and Judge Workman, have both agreed to become subscribers on the plan of Gerrit Smith."

Latest from Liberia.

Letters have been received both from the Colonial Agent and Physician, up to the 13th of November, from which we make the following extract. Under date of 11th November, 1831, Dr. Mechlin writes:—"The departure of the Brig Liberia affords me an opportunity of announcing the arrival of the Brig Criterion, after an unusually protracted voyage of 88 days. The emigrants, to the number of 44, were landed immediately, and placed in the receptacle at Caldwell. Owing to the judicious arrangements made in the United States, and the attention of Capt. Lowell, the health of these people did not suffer materially from being confined so long on shipboard; but one death occurred—that of a child, and this was ill when received on board.—*African Repository*.

To the friends of Colonization.—The Corresponding Secretary of the Danville Colonization Society, received by the last mail a letter from Mark, a colored man manumitted by Mr. L. Green, formerly of Lincoln, Ky., who went out last fall with other emigrants to Liberia. The letter is dated "Monrovia, Nov. 3d, 1831." He arrived in the Colony on the 30th of October preceding, after a passage of 87 days. He expresses himself as well pleased with the country. He likes it better than Kentucky or Virginia, and in a solemn and affecting manner bids his numerous relatives left in this country farewell, unless they meet him in the land of their fathers. This part of the letter is the more interesting when we recollect that Mark had the privilege of returning to this country, if he chose. But he has made the wise choice, and the fervent prayer of every friend of freedom attends him. Any gentleman who wishes to read the letter, can be gratified by calling at this office.—*Olive Branch*.

CONGRESS.

HOUSE OF REPRESENTATIVES.

Colonization of Free Blacks.

Friday Jan. 27.—The resolution offered by Mr. Janifer on the subject of an appropriation for the removal and colonization of the Free People of color, came up for consideration.

A motion was made, by Mr. Thompson, of Ohio, to amend the resolution, by striking out all after the word "Resolved," and inserting the following:

"That a committee, to consist of one member from each State, be appointed to take into consideration the constitutionality and expediency of procuring by purchase or cession a suitable quantity of land on this continent, or some other, to be appropriated as a colony and an asylum for all, or such of the free people of these States as may choose to go—to which they may immediately or gradually be removed, as necessity may require, or circumstances will permit. And to inquire into the expediency of continuing the present or some other reasonable rate of duties on imports, for a definite term of years after the existing national debt shall have been extinguished, to constitute a fund for the payment of the land above mentioned, should it be purchased, and to defray the expense of the removal to, and the support and protection of, that unfortunate race of beings in said colony for a reasonable length of time; and that said committee have leave to report by bill or otherwise."

Mr. Archer, of Virginia, offered an amendment which was pronounced out of order, but which he was allowed to lay on the table and have printed, as follows.

Resolved, That a Select Committee be instructed to inquire into the expediency of recommending for adoption an amendment to the Constitution of the United States, by which Congress shall have power to appropriate the Revenue accruing or derivable from the proceeds of the sales of the public lands, in aid of the construction of such works of Internal Improvement as may be authorized, commenced, or patronized by the States respectively, within which the same are to be executed; and shall in like manner, have power to appropriate the same fund of Revenue in aid of the removal of such portion of the Colored Population of the States as they may respectively ask aid in removing, on such conditions, and to such place as may be mutually agreed on, for which purpose Congress shall be authorized to acquire the Territory which may be considered best adapted to the object, and to govern such Territory in the manner in which the Territories of the United States are now governed, for such time as the occasion for which it shall have been obtained may require; after which, the Territory shall be established into a State or States, which shall be successively declared independent of the United States; neither of which States shall, in any event, or at any time, be admitted into the Union of the United States.

Mr. Boon moved that the consideration of the resolution be postponed to the 2d day of Decr. next, (to reject it.)

Mr. Mercer warned opponents that they would not get rid of the question by a postponement, as it would come up, in substance, on the consideration of various memorials now in the hands of different members, and ready to be presented.

Mr. Clay urged the propriety of waiting for some expression of the wishes of the slave-holding States.

Mr. Boon said his object had been to get rid of an unnecessary discussion. The subject was new; and he wished to learn the state of public opinion.

Mr. Carson thanked Mr. Boon for his motion, as gogoing to avoid a subject out of which no good would grow, either to the free colored people or to the nation.

Mr. Mercer scouted the idea that the subject was *new;* and referred to the action of the Legislature of a number of the States, urging it upon the attention of Congress.

Mr. Thomson, of Geo. said the general subject had been a hackneyed one in all parts of the country —and, therefore, no good could come in discussing it in Congress, while much evil would be the consequence.

Mr. Jenifer replied—urged the importance of the subject; asked where it should be discussed if not in that House? He quoted a number of resolutions from different Legislatures on the subject, and referred to the existing state of the Treasury, and the proposed reduction of duties as an argument against postponement.

Mr. Whittlesey moved that the House proceed to the Orders of the day, which was carried.

SUMMARY.

Distressing Flood.

Maysville Ky. Feb. 16.

Great Flood.—The Ohio river has swollen to a height altogether without a precedent. The town of Aberdeen, on the opposite shore, is partially inundated, and many of the citizens have been compelled to seek safety with their neighbors who occupy higher ground. In Maysville, owing to the height of the bank, but partial injury has been sustained. On Monday, the river presented a melancholy evidence of the destruction of property caused by the freshet. One or two dwelling houses and stables, greatly wrecked, with a large number of hay stacks, and some oat and wheat stacks, were mingled with the immense mass of floating rails, saw logs, plank, &c. with which the southern side of the river was constantly lined through the day On Tuesday, several dwelling houses floated past, and we learn that one, containing a large amount of furniture, was towed into a safe harbor about two miles above. The river is now higher by several feet, than ever before known, and it is doubtful whether the water has yet reached its acme. Most of the towns on the Ohio, it is believed, are partially or wholly inundated. The loss of property, and the amount of individual suffering, are altogether incalculable.

Thursday morning, 10 o'clock.—The river is now about four feet higher than during the memorable flood of 1815—and what is most alarming, is still rising. The bottom on which Maysville is situated, is supposed to be from 10 to 15 feet higher than the sites of the majority of the river towns—and *here*, the water now covers the lower part of the line of Front Water Street; and many of the citizens who occupy less elevated situations, have been compelled to abandon their dwellings. A part of the town of Aberdeen is almost entirely submerged, the roofs of the houses alone being above water.

☞We learn by a gentleman from the Steam Boat Amulet, which arrived from above last evening, that seven houses had been swept from Wheeling, and that but 7 were left standing in the town of Warren, 10 miles above. A man, women and two children were found dead in a house above Wheeling, which was floating down the river.—*Eagle.*

Cincinnati, Ohio, Feb. 17.

A Freshet of unprecedented height and continuance has laid the lower parts of our City under water. Not an inch of dry ground connects that part of Cincinnati south of Columbia street with the residue.

The Ohio had risen by intermissions, up to Friday evening, to an elevation as great as had been seen since 1815, and as it appeared to be subsiding from that unusual height, no danger was apprehended by residents on the first table of our city. But on Saturday it commenced rising once more, and has, with great regularity, gained on us about two feet every 24 hours since. The result is already stated; but nothing short of being in the midst of the distressed region, can furnish an adequate idea of the sufferings of its residents, many of whom are not in circumstances to bear the losses they have sustained. It may be asserted, that, on an average, the water is within two feet of the second floors.—It is believed that there is not a house within the bounds referred to, even on elevated spots, in which the water is not running at least one foot on the lower floor.

The Ohio is now five feet higher than ever known in this place. Many of the families have removed to the higher parts of the city, and every exertion is making by their more favored neighbors, to alleviate their distresses.

The worst is, that it is extremely uncertain whether this freshet, attended by so many disastrous results, has reached its highest. We learn that there may be more water expected from the Great Kanawha, Allegany and Monongahela, which, it is feared may reach here, before the present flood shall have subsided so far that we can receive it with safety to ourselves. The water is ten feet over the chimneys of some houses, on our lowest grounds.

Grievous as is our condition, it may be doubted whether there is a single town on the river, which has not suffered more; since it is understood this is a state of things extending from Pittsburg to the mouth of the Ohio. We fear our accounts from other places, will bring appalling intelligence of the loss of lives. Many are tempted to defer taking to distant hills, by the hope too long and fatally indulged, that the water will subside; and in the hour of need, they find themselves destitute of any conveyance.

In the event of a further rise, immense damage must accrue, from the destruction of merchandise, already removed to the highest point of safety accessible.

We learn that two men were drowned, while attemping to remove some articles from a celler on Ludlow street, on Wednesday evening.—*Standard.*

Louisville, Feb, 17.

The water has reached more than half way up to Main Street, in this City, and is still rising an inch an hour, and heaven only knows how much higher it will rise, as there is no prospect of cessation. The damage done to goods and property, will be incalculable. Several framed houses on Water Street have been loosed from their foundations and turned round or over.

Shippingport, and Portland are totally overflowed, as well as New-Albany, Ind.—*Poster.*

Louisville, February 18.

We mentioned in last week's paper, our anticipation that the Ohio would soon be as high as it had been known for many years. This anticipation has been more than realized. Ever since, the river has continued steadily to rise. The water in the rear of the two large buildings erected during the past summer, by the late Mr. B. Lawrence, is now deep enough to float the largest class of steam-boats, and there is more than ten feet water in front of our office, No. 6, Wallstreet. The steam boat Nile is now discharging her freight in the same street opposite the store of Messrs. G. & A. Buchanan. It is generally thought that the river is now (noon, on Friday) about 2 feet higher than it was in the great freshet of 1815, which is supposed to have been the greatest rise of the Ohio witnessed since the first settlement of the country. The depth of water on the falls is estimated at about 38 feet. At the lowest stage of water there is but 9 inches. During the inundation, great distress has been felt at Shippingport. Almost every house in the town has been covered with water, and some have been swept from their foundations, before the inhabitants had time to remove their furniture. We have not heard of the loss of any lives.—*Price Current.*

Frankfort, February 21.

Some gentlemen from New Orleans told us, that they counted *fifty-eight* houses floating down the Ohio, in the daytime. As many more probably passed them unseen in the night.

The measurement of the rise, was eighty feet, above low water mark, at Madison, Ia. according to the paper of that place, of Thursday last. That town is 14 miles below the mouth of the Kentucky; and the Sylph, which arrived here yesterday morning, came *through the front street*, by the door of the hotel. The greater part of the town, however, is above the reach of the flood.

Lawrenceburgh, Ia. is wholly inundated.

Several dead bodies have been found in the floating houses. A *cradle* was seen floating, and in it was found a child, alive and well. The young sailor is said to be doing well at Cincinnati.—*Commentator.*

An extraordinary accident befel the bridge across the Monongahela opposite Pittsburg, a few weeks since. Two of the arches were precipitated into the river, together with a coal wagon and 5 horses, the driver and two boys; and strange to say, all were rescued except one horse, lost by drowning. The cause of the accident is not fully ascertained.

West Indies.—*Destruction of half of St. Thomas, by fire.*—We have to record (says the St. Thomas Times of Jan. 7th,) the most lamentable and destructive fire that has ever devastated this island. About 700 houses, that is to say, dwelling houses, were burnt. The loss of property, in buildings, &c. has been estimated by a good judge, at from 2,000,000 to 3,000,000 dollars.

Africa.—*Horrid barbarity of the Slave trade.*—The Hampshire (Eng.) Telegraph says: "The Fair Rosamond and the Black Joke, tenders to the Dryad frigate, have captured three slave vessels which had originally 1100 slaves on board, but of which they succeeded in taking only 306 to Sierra Leone. It appears the Fair Rosamond had captured a lugger, with 106 Africans, and shortly afterwards saw the Black Joke in chase of the other two luggers; she joined in the pursuit, but the vessels succeeded in getting into the Bonny River, and landed 600 slaves before the tenders could take possession of them. They found on board only 200, but ascertained that the rascals in command of the slaves had thrown overboard 180 slaves manacled together, four of whom only were picked up.

OBITUARY.

For the Western Luminary.

It is always interesting and encouraging to the friends of the Redeemer, to hear of any of our fallen race, dying in the triumphs of christain faith. On the 25th ult. our young friend and neighbour, JOHN HENDERSON, closed his eys in death. This amiable young gentleman was in the 19th year of his age. He had been morally and religiously educated, and often the subject of serious religious impressions. His exercises were sometimes deep and pungent, and on two or three occasions, he indulged a faint and trembling hope in Christ, so much so, that he had almost determined to apply for church privileges; his fears prevented him. When he was attacked with the influenza, for a short time he was deranged;—after, through the influence of medical aid, his mind was restored, he manifested the most earnest solicitude about his eternal interests, regretted deeply that he had not come out openly on the Lord's side, and united with the people of God He often said he was a great sinner, that he had offended God, but that Jesus was a great Saviour, and that he confided alone in his righteousness and merits for salvation. He exhorted his friends to prepare for eternity, in the most solemn manner. He often requested the Rev. Mr. H., whose ministry he had been in the habit of attending, and who visited him frequently during his illness, to pray for him, and to converse with him with the same candour that he would were he his own son. O, said he, I do not want to be deceived about the matter of my hope. He often said he felt so calm and so happy, in contemplating the character of Jesus the blessed Saviour, that he wished to with him just so soon as it should be the will of God to remove him from his sufferings. His afflicted and now bereaved parents, waited around his bed with prayers and tears day and night, and often ministered words of consolation to their affectionate, dying son The evening before his eyes were quenched in death, the writer of this article was sitting by his bed side, while his father was watching over him, with agonizing solicitude; he observed it, and said, O, my dear father, I love you, I love every body, and I do love my precious Saviour, I wish every body to love him. He continued in a cloudless state of mind, until the next day between twelve and one o'clock, when he sweetly fell asleep in Jesus. How solemn the warning to the young. He was one of the most healthy young men in the county, but oh, how soon prostrated by disease and death. How soon, reader, may you feel the cold death sweat break upon your whole frame. Pause and ask, the soul-stirring question, *Am I ready? am I prepared to meet my final and impartial Judge?* H.

WATCHES, CLOCKS, &c.

THE Subscriber takes this method of notifying the public, that he has located himself permanently in the town of Versailles, for the purpose of carrying on the

Watch and Clock Business.

He will repair all kind of Watches and Clocks carefully, and warrant their performances. He will also manufacture and keep on hand a good assortment of *SILVER WARE AND JEWELLERY*. Persons entrusting him with their work shall have it done with neatness and with punctuality.

W. W. NOURSE.

Versailles, Ky. February 11th, 1832.—33-tf.

PRICES OF COTTON YARNS.

THE undersigned Manufacturers of *Cotton Yarns*, have established the following prices of YARNS at their several factories from and after the 15th inst. viz.

500 Yarns,	15 cents	*Wholesale.*
600 do.	13 cents	
7. 8. 9. 10.	12 cents	
6. 7. 8. 9. 10 hundred,	14 cents	*Retail.*
500 Yarns,	16 2-3 cents	

Oldham, Todd & Co.,
James Weir,
Jacob Winn,
Andrew Caldwell, } *Lexington.*
Odlham & Kincaid, *Versailles.*
Joseph M. Major, *Franklin.*
Thos. & Hugh Brent,
Jefferson Scott,
Philips, Adams & Co. } *Paris.*
William Oldham, *Fayette.*
Henry T. Chiles, *Winchester.*

February 8, 1832.—33-4t.

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, $30 per qr. of 12 weeks.

For the first class, including chemical substances, &c. $8 per qr.

For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.

In the preparatory school $2 50 are charged per qr.

For instruction on the piano $10 per qr.

For French, by an accomplished teacher $8 per qr.

For drawing and painting 8 " "

12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*

Feb. 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb.*

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session; —except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session. $5 00
" English Grammar, Geography, History, &c. per ses. 7 50

January 12th, 1832. 29-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

POETRY.

Thoughts during Divine worship.

By Amelia Opie.

Thoughts of the world away! nor dare molest
The sacred calm now settled on my breast,
Thoughts of the world, and what the world contains,
Seducing pleasures, ending still in pains—
You now I offer on that holier shrine,
Where thus to wait, to bend, to weep, is mine;
O! may no image, though most dear it be,
Presume to steal between my God and me!
May he, in silence, holy thoughts inspire,
And my soul's enemy subdued retire!
'Till Heaven assisted through each mental strife,
I drink the waters of the well of life,
And feel their vivifying power impart
Strength to my soul and comfort to my heart.
Thoughts of the world! O! must you come again,
To bind my rescued soul in Satan's chain?
Again to dash salvation's cup from me,
And fetter her the Saviour now sets free?
Alas! too soon your influence may return,
And faith's now lambent radiance dimly burn;
No more my heart may feel the holy rest,
Like halcyon's wings on ocean's troubled breast;
Which smoothes the waves of passion at his will,
And to the voice of sin cries, "Peace, be still!"
Thoughts of the world! how shall I then control,
Amidst that world, your influence o'er my soul?
Say—when I leave this consecrated scene,
Where now so safe, so rapt, so blest I've been—
How shall I seek, and where obtain the power
To guard my threaten'd soul in danger's hour?
Spirit of prayer! indwelling Spirit! thou,
And thou alone this ægis, canst bestow!
Shielded by thee, when worldly thoughts intrude.
Still shall I keep my soul's pure solitude,
Still drive the baneful visitants away.
Still bid rebellious sin withhold its sway,
'Till my whole heart to its Redemer given,
Thoughts of the world shall yield to hopes of heaven.

The Friend.

MISCELLANEOUS.

Expository Preaching.

These remarks are extracted from a work recently published in Glasgow, Scotland, entitled, "A View of Inspiration, comprehending the Nature and Distinctions of the Spiritual Gifts and Offices of the Apostolic Age." This production is from the pen of Rev. Alexander M'Leod, a minister of the Baptist denomination.—*Chr. Watchman.*

Rich scriptural preaching, or practical exposition, gives new and vivid impressions of Divine things, enlarges the understanding, corrects our numberless misapprehensions and reproves our iniquities, adds to our ideas and constantly holds out the sweetness and practicability of growing knowledge of the word of God and of growing conformity to his image. New and happy illustrations of the Scriptures excite believers forthwith to peruse their Bibles with augmented interest, and to speak to one another about the things of God. When the Lord is indeed present with his ministering servants, the disciples may still say, "Did not our hearts burn within us?"

But these effects cannot follow where the teaching is not richly scriptural, and accordingly they do not always follow where they should. For how can your hearers see the glory of God, the deformity of sin, the loveliness of moral excellence, the blessedness of unreserved confidence and unreserved obedience, unless you expound and apply the Scriptures? A thousand precious truths come beautifully forth in exposition, which the divisions of a text seem never to call for or admit. And to exhort and not to teach, is to give the law and withhold the Gospel. If you urge duty without explaining its nature, obligations, and benefits, you must, like the Romish priests, enforce it by your own authority or that of the Church, for the authority of God over the conscience lies in his own word clearly and faithfully sent home to the understanding and affections.

How much was required in the first age not only to reveal new truths, but even to elicit and determine the meaning of former revelations, may be understood from the gifts and labors of the first teachers. With what assiduity did they expound and apply the Old Testament Scriptures? Paul, particularly in the Epistles to the Romans and Galatians, shows from the Old Testament the rights of the Gentiles to partake of the blessings of the Gospel equally with the Jews. In like manner he shows the abolition of the ceremonial law in the Epistle to the Hebrews. Now if apostolic or prophetic inspiration, in addition to Moses and the prophets, was necessary to establish the equal privileges of the Gentiles, and if all the purity and elevation of apostles and their fellow laborers were required to resist the adversaries of that doctrine, may we not, with all reason, argue for the necessity, not of the renewal of miraculous endowments, but of a rich and universal effusion of God's Holy Spirit, to give the Church of God throughout the world discernment and fortitude to see and to profess entire "the faith once delivered to the saints?" It has been thought that a deep acquaintance with the Bible has a tendency to mar the simplicity and damp the ardor of preachers in addressing the inconsiderate. But where the charge of neglecting the ignorant applies, there many be less Scripture knowledge than is supposed, and still less of the love of Christ and of souls. Both inspired and uninspired ministers of Christ have known how to combine the greatest knowledge with the duty of teaching the young and the ignorant the elements of knowledge. He who knows most of God can surely best teach the young and ignorant the glory of his love and truth. Who were more ignorant of God than the Gentiles? Who could teach them better than the apostle of the Gentiles? Yet he was not behind the chiefest of the apostles. He who has wisdom to distribute the bread of life as every one has need will ever more consider the capacities and wants of those to whom he ministers, otherwise he will "speak into the air." "Study to approve thyself unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." This was one of the injunctions of Paul to his son Timothy. He himself, in all his Epistles, employs the most admirable address, not only in a perfect adaptation of truth to existing circumstances, but in the indescribable propriety of manner and expression with which he speaks to every class on every subject.

On Pulpit Zeal.

No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be stroked, though he will growl even under that operation, but if you touch him roughly, he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, when he is fighting for his own notions. He thinks that he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitude of all grace, that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted; "He has given it to them soundly, and if they do not tremble, and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost for ever." But a man that loves me, if he sees me in an error, will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not therefore easy to conceive on what ground a minister can justify a conduct, which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded.—*Cowper.*

Sanctified Afflictions.

By sanctified afflictions, those afflictions may be understood, which man receives and employs to holy purposes. Sanctified afflictions are those stripes, by which the heart is made better. While some men faint under these strokes, and others despise them, sanctified afflictions become a wholesome discipline, and administer inestimable instruction to God's disciple. He not only learns his way by them, but they teach him to go forward in his way: such afflictions bring a wanderer, like David, back to his God, to his neighbor, and to himself.

Still the question returns, When, is affliction sanctified?

1. Affliction is sanctified, when—instead of ascribing it to accident, talking of chance, or dwelling on what man can do, and going to creatures for comfort—we mark the finger of God in whatever befals us, and say with Job, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord:" or when we are taught to say with holy David, "I was dumb, and opened not my mouth, because thou didst it."

2. Affliction is sanctified when a man is brought into his place.

To bring the prodigal back to his father, is the design of every dispensation: does he say, "I will arise and go to my father?" does he say, "I have sinned against thee, O Lord?"—"Wherefore," then, "shall a living man complain? a man for the punishment of his sins? Let us search and try our ways, and turn unto the Lord, for he will still hear!"

3. Affliction is sanctified when the word of God becomes precious.

The man has not only a Bible in his house, but he now takes it down, reads it, and makes it the grand resource of his afflicted soul: it is now read as a reality. When affliction is sanctified, the word of God is leaned on as a staff; it is taken as a cordial. When, in short, the soul can cast anchor on that word, and the man can say, "Remember thy word unto thy servant, O Lord, on which thou hast caused me to put my trust," then are his afflictions sanctified.

4. Affliction is sanctified, when it awakens a man from his carnal security; when it drives him from his refuge of lies; when it reminds him of his secret temptations, and sets before him sins unrepented of and almost forgotten.

Take an instance of this: "We are verily guilty," said the brethren of Joseph, "we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us." What language is this? "We are guilty! we are verily guilty!" How strange that the sons of a pious father should not perceive their sins before! So is it with us, my friends, till the enchantments of this world are broken.

5. Affliction is sanctified, when faith is joined with repentance; when the soul, under its sufferings, still clings to the mercy of God in Christ; crying out with Job, "Though he slay me, yet will I trust in him:" or with Jacob, when he wrestled with God, "I will not let thee go, except thou bless me." That affliction is not only sanctified, but eminently blessed, which brings a sinner to Christ, which teaches us to wait his time, and to acknowledge his mercy in all things.—*Cecil.*

Dancing.

As to the utility of dancing in affording an innocent and healthful exercise, and a valuable recreation, we deny the proposition in all its parts. We do not say what it might be, if practised only for the purpose of exercise and recreation; but we must take it as it is always practised in fact; viz: for the simple purpose of pleasure. Hence arise all those adjuncts of dress, and decoration, and festivity, and enlivening music, and gay company, which really furnish the excitement and constitute the charm. Deprive it of these, and no man need be troubled to prove its puerility. And just as it is in these things that mankind find the fascination, so is it in these that the serious and devout mind beholds the danger. We say, then, that in actual practice, the ball-room is not innocent, either as it respects the health of the body, or the health of the soul. The winter is its appropriate season; and who dees not know that the change of clothing—the substantial dress of comfort, worn throughout the business of the day, cast off at night, for the light habiliments of fashion—the excessive heat of the system produced by exercise, followed by the chilling exposure to the frosty air—the late and unwholesome hours, and the exhaustion of the animal spirits, manifested by the languor and listlessness of the ensuing morning;—who does not know that these are perilous shocks to the constitution of multitudes, and do actually produce diseases which imbitter life, and often hurry the young and the lovely advocates of pleasure, to a premature grave? And who can think that the soul is not injured by an amusement which frames all its allurements in such wise as to address the passions, by every avenue of sense; which kindles personal vanity, and excites the appetite for admiration; which not unfrequently calls forth feelings of envy, spleen, and jealous competition; and sometimes produces the temptation to anger, hatred, and revenge?

We see nothing, therefore, in the arguments commonly relied on, in favor of dancing, and we should exclude it from Christian education.—First, because all the advantages which it promises, in the formation of manners, and the attainment of personal grace, can be far better secured in a safer way, within the power of parents and teachers in general. Secondly, because it is a waste of time and money, and a fearful absorber of the youthful mind; leading to the premature excitement of the passions, drawing away the thoughts from all sober and useful application, and casting a shade of dulness and disgust, over the solid and serious objects of human life. Thirdly, because it is dangerous to bodily health, and to Christian morality, and utterly hostile to the influence of spiritual truth.—For evident it must be to all, that there is but one path to heaven; that this must be trodden alike by ministers and people; and that if Christ and his apostles were again on earth, no Christian congregation could be tolerated in any recreation which might not be enjoyed in their fellowship. But what mind can contemplate the idea of associating the Redeemer or the apostles with the gay frivolty of fashion? Nay, who could endure to see the present ministers of Christ engaged in the follies of the ball room? And if it be so utterly incongruous in the ministerial character, how can it be consistent in those who profess to be seeking the same holiness, and who hope to attain the same celestial kingdom of pure and spiritual bliss?—*Banner of the Church.*

Forgiveness of Injuries.

A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred, and gives up his days and nights to the gloom of malice and perturbations of stratagem, cannot surely be said to consult his case. Resentment is a union of sorrow with malignity, a combination of a passion which all endeavor to avoid, with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity nor the calm of innocence.

Of him that hopes to be forgiven, it is indispensably required that he forgive. It is therefore superfluous to urge any other motive. On this great duty eternity is suspended; and to him that refuses to practise it, the throne of mercy is inaccessible, and the Saviour of the world has been born in vain.—*Dr. Johnson.*

Advantages of apparent want of System in the Scriptures.

The evidences of the most important doctrines of Revelation are diffused through the whole volume of the sacred writings. This was necessary to prevent mistakes—to encourage a diligent perusal of the Holy Scriptures—and to confirm the faith of his children, in particular articles, and in the authenticity of the whole system. Had revelation been communicated to us in a regular system, the scriptures would neither have been as safe nor as useful as they are in the present form.—Did they teach the same doctrine, enforce the same duty, and promise the same comfort once only; however plainly, perspicuously, and accurately it might have been expressed; a corruption of the original text by accident or design, a false translation or an improper criticism, would have unsettled the faith of thousands—would have rendered it difficult if not impossible to ascertain the truth, and heretics and infidels would have had a decided advantage over the friends of religion.—These dangers are happily prevented. The great doctrines of Christianity appear every where in the book of God. They are interspersed through the historical, the preceptive, the promissory part of revelation. Every book, every chapter, is a system of divinity. What is in one place more obscurely intimated, is elsewhere clearly explained. In order to wound religion in any of its principles, the sacred text must be adulterated in every page of our bible. What infidels object to revelation, the want of a systematic arrangement, is really an evidence of its authenticity. Infinite wisdom is discoverable through its apparently negligent simplicity; and the wisdom of man is confessed to be folly.—*Amer. Christian Expos.*

Industry.

Man must have occupation, or be miserable.—Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a briar or a thorn that Divine mercy could have spared. We are happier by industry than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. That toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar. No wealth can purchase them—no indolence can taste them. They flow only from the exertions which they repay.

John Selden.—This learned man some days before his death, sent for Archbishop Usher and Dr. Langblaine, and among other things, told them that he had surveyed most of the learning of this world; that his study was filled with books and manuscripts on varous subjects, yet he could not recollect any passage, out of infinite volumes and papers, that he could think of with half the satisfaction which attended his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirits, "The Grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we shall live soberly, righteously and godly in this present world. Looking, for that blessed hope, even the glorious appearance of that Great God our Saviour Jesus Christ."

From Cobbett's Advice to Young Men.

Married Life.

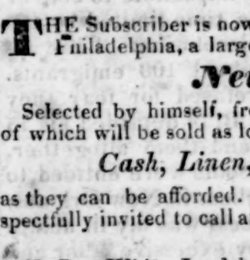
A bare glance at the thing shows that a farmer, above all men living, can never carry on his affairs with profit without a wife, or a mother, or a daughter, or some person. To be sure a wife would cause some trouble, perhaps to this young man. There may be the doctor and the nurse to gallop after at midnight; there might be, and there ought to be, if called for, a little complaining of late hours; but what are these, and all the other troubles that could attend a married life, what are they, compared to the one single circumstance of the want of a wife at your bedside during one single night of illness! A nurse! What is a nurse to do for you? Will she do the things that a wife will do? Will she watch your looks and motions and your half uttered wishes? Will she use the urgent persuasions so often necessary to save life in such cases? Will she by her acts convince you that it is not a toil, but a delight, to break her rest for your sake? In short, now it is that you find that what women themselves say is strictly true, namely, that without wives men are poor helpless mortals.

As to the expense, there is no comparison between that of a woman servant and a wife, in the house of a farmer or a tradesman. The wages of the former is not the expense; it is the want of a common interest with you: and this you can obtain in no one but a wife. But there are the children. I for my part firmly believe that a farmer, married at twenty-five, and having ten children during the first ten years, would be able to save more money during these years, than a bachelor of the same age would be able to save, on the same farm, in a like space of time, he keeping only one maid servant. One single fit of sickness of two months' duration, might sweep away more than all the children would cost in the whole ten years, to say nothing of the continual waste and pillage, and the idleness, going on from the first day of the ten years to the last.

Besides, is the money all? What a life to lead! No one to talk with without going from home, or without getting some one to come to you; no friend to sit and talk to; no pleasant evenings to pass! Nobody to share with you your sorrows or your pleasures; no soul having a common interest with you; all around you taking care of themselves, and no care of you; no one to cheer you in moments of depression; to say all in a word, no one to *love* you, and no prospect of ever seeing any such one to the end of your days. For, as to parents and brethren, if you have them, they have other and very different fires; and, however laudable your feelings as son and brother, those feelings are of a very different character.

It does very well in bantering songs to say that a batchelor's life is *'devoid of care.'* My observation tells me to the contrary, and reason concurs, in this regard, with experience. When he quits his home, he carries with him cares that are unknown to the married man. If, indeed, like the common soldier, he have merely a lodging place, and a bundle of clothes given in charge to some one, he may be at his ease; but, if he possesses anything of a home, he is never sure of its safety; and this uncertainty is a great enemy to cheerfulness; and as to efficiency in life, how is the batchelor to equal the married? In the case of the farmers and tradesman, the latter have so clearly the advantage over the former, that one need hardly insist upon the point; but it is and must be the same in all situations in life. To provide for a wife and children is the greatest of all spurs to exertion. Many a man naturally prone to idleness, has become active and industrious when he saw a family around him; many a dull sluggard has become, if not a bright man, at least a bustling man, when roused to exertion by his love. Indeed, if a man will not exert himself for the sake of a wife and children, he can have no exertion in him; or he must be dead to all the dictates of nature.

HATS! HATS!!



THE subscriber presents his grateful acknowledgments to the citizens of Lexington and its vicinity, and the public generally, for the very liberal encouragement he has heretofore received, and informs them that he still continues to keep on hand a constant supply of *HATS* of good quality, and at prices varying from $1 75 to $8 00. Hats made to order on the shortest notice. He also has on hand for sale at his stand, a few doors south of the Post-Office, a well assorted lot of

Fancy Jewellery,

Such as *Breast Pins, Finger-Rings, Ear-Rings, Shirt-Buttons, &c. &c.* Also a constant supply of

BRAZILIAN COMBS,

Of various sizes and patterns, and a great many other fancy articles. Combs repaired on short notice and in the best manner, and the highest price given for old shell.

☞ A constant supply of Essences of Peppermint. Cinnamon, Burgamot, Lemon, Lavender, Cloves, &c, &c. for sale as above. J. C. CURLE.

Lexington, Dec. 7th, 1831. 23-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf.

MERCHANT TAILORS'
FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winte goods, consisting of

London Blue, Black, Olive, Green, Brown, Clare Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cu. figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not interior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' paten system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

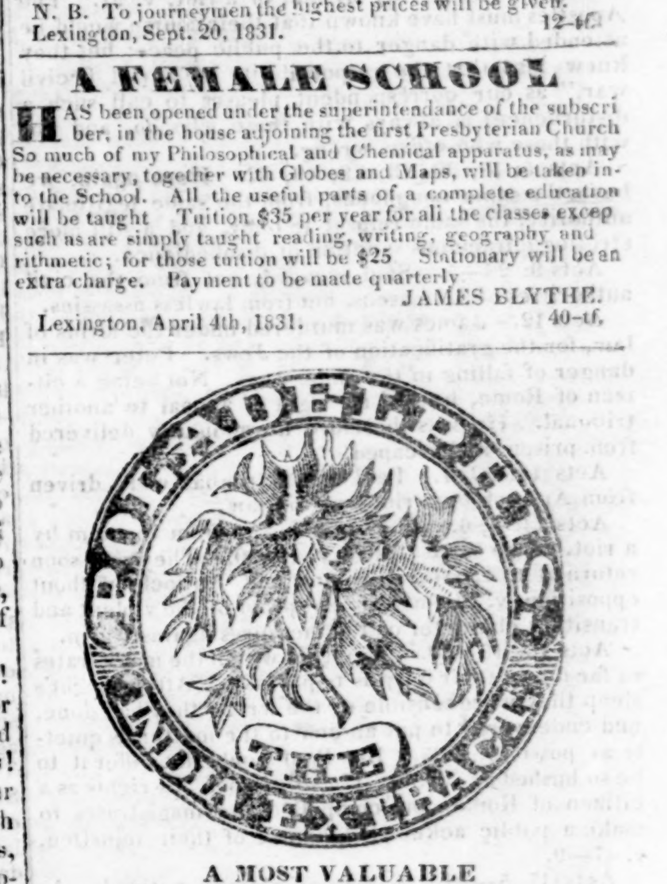
Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes excep such as are simply taught reading, writing, geography and rithmetic; for those tuition will be $25 Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.



A MOST VALUABLE
EAST INDIA MEDICINE,
For the cure of Rheumatism, &c.

DEAR SIR—Agreeably to your request I have with difficulty procured and now send you by the ship Jason. Capt Robertson, a few pounds of the Poladelphis, or what generally goes by the name of India Extract, a medicine universally esteemed among the people of India for the cure of Rheumatism. Was I to inform you of the very great number of people who are daily relieved and cured by this valuable remedy, it would require more paper than I am able to purchase, and more time than I am able to bestow. Indeed the effect of this medicine is so immediate, that in RHEUMATISM you would in some cases suppose it acted almost like a charm in removing that painful disease. The usual mode of taking it is in the form of pills. I shall use all my endeavors to send you a constant supply J. B.

Dr. Jennings of Edinburg, speaking of these pills, says—I have used them in my practice as well as in the hospitals, and find them to be a most valuable remedy in cases of Rheumatism and well calculated to do much good. I therefore recommend them to general use; being confident in my opinion, as well as that of others, no one will be disappointed who may have occasion to use this valuable medicine.

Dr. Clarke of New-York, in a letter to the agent of the proprietor, concludes by saying, "Every class of people will find in the India Extract a cheap and valuable remedy for the Rheumatism. I have generally found from one to two boxes produced a cure. ASA CLARK, M. D.

Since the proprietor has received the above medicine, wishing that the poor should benefit by it as well as the rich he has put it up in boxes made for the purpose, with directions round each box containing 50 pills, and has appointed Dr. Robert Harris, jun of Philadelphia, the only agent in the United States to dispose of the same, with full power to appoint agents where he may think proper F. BEDWELL.

From Wm. Ruff, Esq Keeper of the New Prison, Philadelphia.

Dear Sir: I was about a year and a half dreadfully afflicted with Rheumatism, which deprived me of the use of my limbs—my pains were so great that it would be impossible for me to give a description of them; they were better felt than described. I had neither rest nor sleep day or night Thus situated, a box of the Poladelphis or India Extract pills was procured, with the consent of my physician, and taken according to the direction, with very singular success. A few doses gave wonderful relief. My pains began to leave me; I had refreshing sleep during the night and rested well during the day; the medicine was continued, and in a short time I got perfectly well. WM. RUFF.

From the late Honorable De Witt Clinton, Governor of the State of New York.

Dear Sir: A female and relative to my family, who has resided with me for many years, and been long afflicted with racking pains, sometimes in one joint and sometimes in another, but most frequently in the wrists, shoulders, knees and ankles, and sometimes in the breast, frequently shifting from one to another, each day bringing with it additional weight of misery, depriving her of rest, day and night, attended with loss of appetite, lowness of spirits, &c. which her physician termed obstinate rheumatism, without being able to give the least relief. Under these circumstances, we were determined to try the Poadelphis, or India Extract, the effects of which exceeded the most sanguine expectations; before she used the box her pains in a great measure left her, her appetite returned, and by using three boxes according to the directions, she is, under the smiles of Divine Providence, restored to her usual state of good health. This being a remarkable cure under the most distressing circumstances, plainly proves the great importance of that most valuable medicine. Since the above cure has been performed, my physician informed me, he had himself recommended it and used it in many obstinate chronic rheumatic affections, with the happiest effects. I therefore can, with confidence, recommend it to all who are laboring under the rheumatism in every state of the disease.

DE WITT CLINTON.

For sale at TILFORD & ANDERSON'S Store Main-Street, Lexington, Ky.

December 14th, 1831. 24-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

Christian Almanac for 1832.

JUST received at SKILLMANS' Book Store, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment o Books for sale as above, very low for Cash.

Lexington, October 12, 1831 15 tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates,